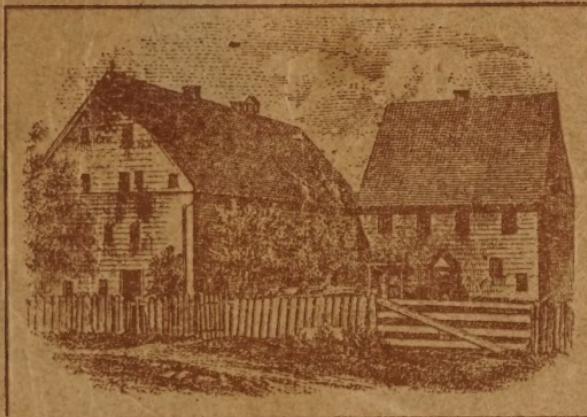


Brief Story

OF A FAMOUS
COMMUNITY

HISTORIC

EPHRATA



**An Important Link
in the Chain of
Early American
Development**

pp. 16
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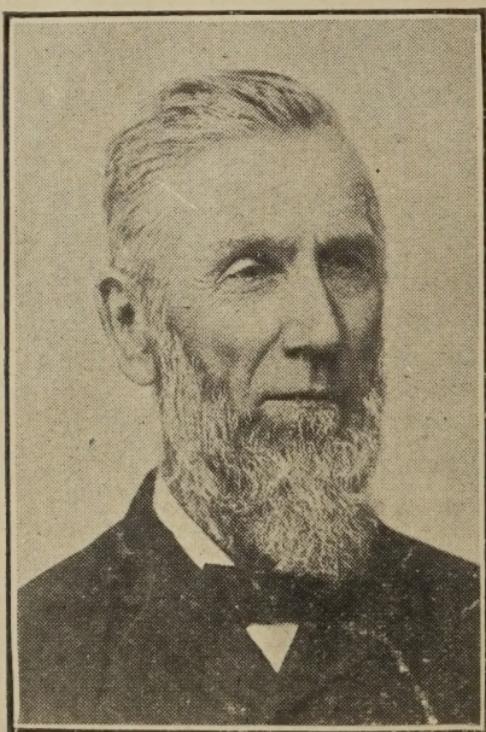
“HISTORY OF EPHRATA”

This Book is Dedicated to the Memory of

The late JOHN J. YEAGER

*Who spent His Entire Life in School Rooms in and around Ephrata,
Moulding the Minds, Character and Lives of the
School Children of His Day.*

Many of these Years were Spent at the Old Ephrata Academy.



John J. Yeager, 1827—1892

Data Gathered, Compiled and Published by

CHAS. S. YEAGER, SON

AND

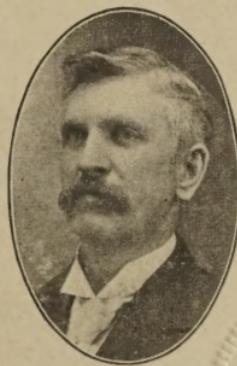
ARTHUR M. YEAGER, GRANDSON

of the late John J. Yeager

(Both Native Ephratanians)



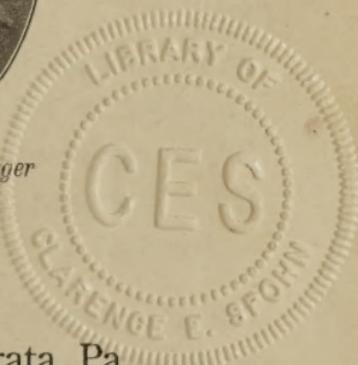
Arthur M. Yeager



Chas. S. Yeager

PRINTED AND FOR SALE AT

“REVIEW” Book Store, Ephrata, Pa.



EPHRATA

WRITTEN FOR THE PURPOSE OF PRESENT-
ING SOME OF THE REAL HISTORIC
FACTS ABOUT EPHRATA AND
ITS SURROUNDINGS

There Is No Place of More Historic Interest in the
United States Than Ephrata

The following sketch has been written merely to create more interest in the historic value of Ephrata, for we believe there are many people residing in that borough that are not aware of the vast amount of history that surrounds the early beginning of Ephrata.

The facts herein contained have been secured by observation, and from abstracts from prominent writers on the subject.

EPHRATA OF TODAY

Ephrata, situated in northern Lancaster county, Pa., is a thriving Borough of more than usual business activity for a place of similar size, having a population of over 4,000 inhabitants. It is located on the slope of what is known as the Ephrata Ridge, and continues on down to the banks of the famous Cocalico creek, a creek named by the Indians, meaning, "Where the snakes gather in holes and dens."

The town is laid out with nice wide streets, adorned at many places with beautiful shade trees, well-kept homes and prosperous business places.

The town or Borough owns its own light plant and water works, its water being considered the purest in the state; has nine churches; public schools, second to none in the county, occupying two large buildings and employing an efficient corps of teachers; is a center for the manufacture of cigars; is a great trolley center, has trolley connections with Lancaster, Reading and Lebanon; also steam railway connection with Reading and Lancaster. Among the other industries of which Ephrata may boast are: A large silk mill, shoe factory, shirt factories, hosiery mills, planing mill, saw mill, brick works, knitting mill, tobacco packing establishments, foundry, marble and granite works, grain warehouses, coal and lumber yard, blacksmith, saddlery, bakeries, butcher shops and slaughter houses, quarries and other labor employing industries, and business places that go to make up a busy growing town, including department stores, grocery, hardware and general merchandise stores, in which can be bought anything desired, with a satisfaction equal to that when buying in the large centres. Ephrata also has three hotels and several restaurants, which can amply supply the needs of the travelling and general public, and a large summer resort, which enjoys a very large patronage during the summer sea-

son. A park has recently been inaugurated and many improvements have and are being placed therein from time to time. Ephrata can also boast of an efficient Fire Department.

The amusement loving people are well taken care of, as there are two theatres in the town, which add their portion to the activities of the municipality.

Ephrata has long been known far and near as a great horse market, many horses being bought and sold within the limits of the Borough daily. Two weekly newspapers supply the citizens of the town and nearby communities with the current local news from time to time.

Several well equipped automobile garages enjoy a very liberal patronage, and are big distributors of the best makes of automobiles on the market.

The Borough of Ephrata is divided into four wards, by the intersection, of what is called the "Square" of the two old wagon routes, namely the roads between Downingtown and Harrisburg, and between Reading and Lancaster.

At the eastern end of the town, on the edge of the Ephrata Ridge, and along the turnpike leading to Downingtown, it located "The Ephrata Mountain Springs," a celebrated and widely known summer resort, which was built and established in the year 1848, by the Hon. Joseph Konigmacher, who at that time was the State Senator from this section. Under his administration, the place became a popular and fashionable resort for residents of Philadelphia, New York and Baltimore, the place having been patronized by many prominent men, such as ex-President Buchanan Thaddeus Stevens, and others of like distinction. The Mountain Springs had at the time of its establishment, an observatory 60 feet high and 1250 feet above tide water, placed at a prominent location on the top of the Ridge, from which a splendid view of the beautiful surrounding country could be enjoyed. This observatory, however, has been torn away, and is only a

recollection in the minds of the oldest citizens of Ephrata. After the death of Joseph Konigmacher, the Mountain Springs was closed for a time. For the past thirty odd years, the place has been in the hands, (as sole owner) of Mr. D. S. Von Nieda, who has enjoyed a most liberal patronage during all these years.

The Borough of Ephrata stretches along a broad road, (formerly known as the Clay & Hinkletown turnpike, or Main street) from the Ephrata Mountain Springs down to the old stone bridge spanning the Cocalico creek, a distance of about a mile. Side streets radiate from this Main street, and these in turn subdivide others, forming the many thoroughfares or streets and avenues of the town. In 1854, along this main thoroughfare, from the summer resort to the Cocalico creek, it is claimed, there were only eleven houses. In this way one may get an idea of the growth of this prosperous town with over 4,000 inhabitants of today. Although its growth has not been nearly as rapid as many of the great cities of the country, considering that it was one of the earliest settlements of the continent, yet it has grown steadily and substantially, until now it stands, an envied business center in the community.

As one passes down Main street, to the center of the town, passing the large Hotel "Cocalico," a number of business places and the "Mt. Vernon Inn," the "Eagle" Hotel is seen on the Square or cross-roads of the old wagon routes already mentioned. This Hotel occupies the site of a hotel built a long time before the Revolution, and for a time was known as Gross Corner. Several squares farther down the street, is located what is known as "Ye Village Inn," erected in 1777, but modernized by the late Thomas A. Wilson in 1901. About a quarter of a mile to the north of this "Village Inn" is located

what was known for a number of years as "Clare Point Stock Farm," a farm at one time equipped for the raising of fast and fancy race horses. This land was formerly owned by the Bowman families, but was bought and improved for the purpose above mentioned by Mr. T. A. Wilson, a wealthy spectacle manufacturer, of Reading, who thought that Ephrata's atmosphere and pure water added years to his life. This farm was equipped with a $\frac{1}{2}$ mile open race track and a $\frac{1}{4}$ mile enclosed track, (for winter use) a large barn, blacksmith shop, electric power plant, together with a fine Mansion for the owner, several small stone cottages, and other more commodious homes, all built of stone. After the death of Mr. Wilson, the widow was no more desirous of occupying the farm, and accordingly the place was sold in 1914, to the Catholic Church. The place is now known as "St. Clement's."

A MOST INTERESTING FEATURE OF EPHRATA IS ITS EARLY HISTORY

A short distance beyond the old stone arch bridge spanning the Cocalico, and near the road, or turnpike, stands a curious group of buildings of unique architecture, all showing signs of the action of the elements for many many years. These buildings and grounds form the world renowned Ephrata Cloister, of the Seventh Day Baptist Society, about which clusters an endless amount of historic interest, concerning activities (of a pious sect) which flourished more than a hundred years ago. These buildings stand on high ground and can easily be seen from the road. They

are great steep-roofed houses several stories in height, dotted here and there with many small windows. The floor beams pierce through the walls and are pinned on the outside. The Saal, or prayer house (or house of worship) and Sisters' House, together with a number of small buildings comprise the group. The Brothers' House, which stood in the lower lands, near the Cocalico creek, was torn down several years ago. Between the turnpike and the Cloister buildings, is the old God's Acre, or burying grounds of the Society. This Ephrata Society in former years was better known among the German population, by the name of "Kloster" (Cloister) or "Dunkertown"—a nickname from the word "Dunker" or "Tunker," corruptions of "Toueffer" Baptist. The Society, however, was a distinct sect from the Baptists, or Dunkers, with whom they have at many times been confounded.

EPHRATA TRACED BACK TO EUROPE

The seventeenth century, and the beginning of the eighteenth, was a time of the greatest religious unrest in parts of Germany and Holland, vigorous attempts having been made to correct or reform some of the errors of the church, with the idea and aspiration of promoting a more practical and vital religion. These people were opposed, violently, by the officials of Church and State; were ridiculed, suppressed in their public ministrations, and prohibited from promulgating publicly their views and there were a number not wholly agreeing as to details, but were substantially in accord in differing with the established churches on the subject of baptism, in their conscientious scruples against war, and in their objection to all vestige of a union between Church and State. In

their daily lives they were meek, simple, and unobtrusive, holding men of all degrees or station, as their brethren. These religious ideas brought upon them distrust and disfavor, both of the religious and political leaders of that time, and their new gospel founded on freedom of conscience, purity of life, and equality of man, brought upon them persecutions that were both bitter and continued. This state of affairs becoming alomst unbearable, many learned men of that time, emigrated to America, while others remained and persevered in the continuance of the work they had so diligently begun.

In 1708, a group of eight such dissenters, with Alexander Mack, of Schreisheim, at their head, in Schwartzenau, Germany, met regularly to examine, carefully and impartially, the doctrines of the New Testament, and to ascertain what are the obligations it imposes on professing Christians, determining to lay aside all preconceived opinions and traditional observances. As a result of these inquiries, sprung the formation of a Society, which developed into what was known as the "First Day German Baptists," or "Dunkers," and probably the large and growing denomination now known as "The Church of the Brethren."

As the Society grew into importance, it met with intense persecutions. The reader of the great "Martyr Book," afterwards printed by the Ephrata Community, which describes their suffering, can get but a vague idea of what they went through in the defense of what they believed to be the true religion.

THEY TURN TO AMERICA WHERE THEY COULD WORSHIP ACCORDING TO THEIR BELIEFS, WITHOUT FEAR OF PERSECUTION

Finally the church emigrated to America, and dispersed to different parts—Germantown, Shippack, Oley, Conestoga and elsewhere. The church formed at Germantown was organized early in the 1700's under the charge of Peter Becker. The Church grew rapidly in this country, receiving members from various sections, including Lancaster county. Subsequently a church was established at Muehlbach, (Mill Creek) in Lancaster county.

In 1720, there came to live with Peter Becker, the Dunkard preacher, at Germantown, a young German, named Conrad Beissel, a Presbyterian, who had fled from his native country because of the persecution of that period. In 1721, he moved to Mill Creek, and there was baptized by Peter Becker, in the Pequea creek. With a sole purpose of seeking out the true meaning and obligations of the word of God, and proper observance of the rites and ceremonies it imposes, he conceived the impression that there was an error among the "Dunkards," in the observance of the proper day for the Sabbath. He contended that the "Seventh" day was the command of God, and that that day being established and sanctified by the Great Jehovah, forever, and no change, nor authority for a change ever having been announced to man, by any power, to set aside the decree of the Almighty, a decree which He declared, He had sanctified forever, he (Beissel) felt it his duty to strive for the observance of that day. About the year, 1725, he published a tract, entering into the discussion of this point, which created some excitement and disturbance at Mill Creek, upon which he left the settlement, and went

secretly, to a cave along the Cocalico creek, which had previously been occupied by one Elimelich, a hermit, he himself intending to live the life of a hermit, and further enlighten himself as to the true meaning of the word of God.

THE BEGINNING OF EPHRATA

The place of Beissel's abode was unknown for a long time to the people whom he had left, but when discovered, a number of the Mill Creek Society, who had been convinced of the truth of his impression concerning the observance of the Sabbath, came and settled about him, in solitary cottages, and thus sprang up in America a new religious society, with Beissel as its guide and leader, namely "The Seventh Day Baptist." (The Seventh Day Baptist Church, however, existed in London in 1617). They adopted the original Sabbath—the seventh day—for public worship, about the year 1728. This day has been observed as the Sabbath by their followers, even to this day.

In the year 1732, a Monastic Society was formed and established as soon as the first buildings erected for that purpose were finished in 1733. The first buildings of any consequence were Kedar and Zion—a meeting house and convent, which were erected on the hill called Mount Zion.

Among those who followed Beissel from the Mill Creek congregation were two women, Anna and Mary Eicher, who requested permission of Beissel to share the seclusion in the wilderness with his other followers. At first their proposition did not meet with favor, but, as all attempts to persuade them to return were unsuccessful, the brethren finally built for their use a cabin or cottage on the opposite side of the Cocalico. This house was erected in 1735 and the two women who occupied it were the original members of the Ephrata Sisterhood.

During the following years, many accessions were made to the congregation, both male and female, and in the year 1740, there were 36 single brethren in the Cloister, and 35 sisters. The membership having thus increased, work on larger accommodations, in the meadow below were begun. The building thus started, now known as the Saal, or the Sisters' House, was first erected, about 1740, and dedicated in 1741, and a year later, the present Sister House, or Saron, was completed, adjoining the Saal. When this building was finished it was called Hebron and was intended for married couples and widows. This arrangement lasted, however, only a short time, when both structures were handed over to the Sisterhood. The interior of Hebron was altered according to requirements, as it exists at present. After these alterations, the building was rededicated on the 13th of July, 1745. The name of the house was also changed to Sharon, and the Sisterhood renamed, and henceforth were known as the Roses of Sharon.

The first floor of the Saal is a low room or Chapel, constructed of heavy beams of poplar, hewn by hand, and few changes have been made in it since its dedication in 1741. The beams and woodwork are dark with age. Around the walls are a number of curious and antique sheets of elegant penmanship or ink paintings, representing texts from the Scriptures; others express thoughts on the subject of celibacy and the virtue of a recluse life, while others are devotional pieces. In this room are numerous benches and tables, around which the members of the Society gathered during the love feasts.

Services are held at stated times in this Chapel, or Saal by the remaining adherents to the faith, to this day.

A Brother House, called Bethania, with which was connected the large meeting room, with galleries, in which the whole Society assembled, for public

worship, in the days of their prosperity, was also erected, but this building is no longer in existence, it having been torn down several years ago. These above-mentioned buildings were massive, and were surrounded by smaller buildings, which were occupied as a printing office, bake house, and others, for other purposes.

The two houses for the brethren and sisters were very large, being three and four stories high. Each had a "chapel" for their night meetings, and the main buildings were divided into small apartments (each containing between fifty and sixty) arranged so that a number of rooms which are barely large enough to contain a cot, (in the early days a bench and billet of wood for the head), a closet and an hour-glass, surround a common room. The ceilings are only about seven feet high; the passages leading to the rooms, or "Kammern," as they were styled, and through the different parts of both buildings or convents are barely wide enough to admit one person, for when meeting a second, one has always to retreat; the doors of the "Kammern" are but five feet high, and twenty inches wide, and the window, for each has but one, is only about 18 by 24 inches; the largest windows affording light to the meeting rooms, are but 30 by 34 inches. A room was set apart for such purposes, called the "writing room," and several of the sisters devoted their whole attention to this labor, as well as transcribing the writings of Beissel, thus multiplying copies for the wants of the community before they had the printing press. There was another transcribing room, appropriated exclusively to copying of music—hundreds of volumes, each containing hundreds of pieces, were transcribed from book to book, with as much accuracy and almost as much neatness as if done by an engraver. This work is admired by all who have seen a copy of the few remaining specimens.

THE METHODS OF THE EPHRATA COMMUNITY

The habit or dress of the Capuchins or White Friars, was adopted by both brethren and sisters; the men wore a shirt, trousers, and vest, with a long white gown and cowl, of wool in winter and linen in summer. The sisters' attire was the same, with the exception of a coarse flannel petticoat substituted for the trousers.

Monastic names were given to all who entered the Cloister. Onesimus (Israel Eckerlin) was constituted "Prior," who was later succeeded by Jaebez (Peter Miller). The title of "Father"—spiritual father—was bestowed by the Society upon Beissel, whose monastic name was Friedsam; to which the brethren afterwards added "Gottrecht"—implying, together, "Peaceable, God-right." Monastic names were given to the sisters as well as the brethren of the Society.

The Ephrata Community was a republic in which all stood upon perfect equality and freedom. No monastic vows were taken, neither had they any written covenant, as is common in other churches. The New Testament was their confession of faith, their code of laws, and their church discipline. The property, which belonged to the Society, by donation, and the labor of the single brethren and sisters was common stock, but none were obliged to give up their own property or give up any of their possessions. The Society was supported by the income of the farm, grist mill, paper mill, fulling mill, and the labor of the brethren and sisters of the Cloister.

The Ephrata Society differed from the Mill Creek Society, which they left, in various points. In the first place, in the observance of the Sabbath, they having adopted the seventh day of the week as the Sabbath, instead of the first. They also had more radical views concerning the vanity of the world, with its am-

bitions and interests. In the "Dunker" church they had been taught the principles of non-resistance and the practice of gentleness and simplicity in dress and deportment, but after their separation they carried these views to the farthest practical extremities. They looked upon the desires of the flesh and human ambition as things not only to be controlled and subdued, but as far as possible, utterly suppressed. Nothing was of importance in their eyes except that the soul be so purified as to bring it into direct and immediate communion with God. This led them to adopt a celibate and monastic life, although neither of these things were as is generally supposed, absolutely required. There were, in fact, in the community, three orders—The "Sisterhood of the Order of Spiritual Virgins," and the "Brotherly Society in Bethania," which were celibate and monastic, occupying their separate buildings, and constituting what was most characteristic in early Ephrata. About them, the real life and spiritual work of the place centered. But while the leaders commended and exalted this form of life, they nevertheless permitted the lawfulness of marriage, inflicting, however, a sort of friendly exile from the community as a conditional consequence.. In this way grew up a third order, consisting of those who lived in families in the neighborhood, but worshipped with the others in their general meetings. During the hundred and more years that the celibate and monastic principles prevailed at Ephrata, probably only four or five of all that had been in the Cloister, left and were married. The rest continued steadfast in their state of single blessedness, and now lie in the "God's Acre," the cemetery in the ground below the buildings, and along the turnpike.

The daily life of Beissel's followers was of the severest kind. The fare of the residents of the Cloister was very simple, and they practiced economy in everything they did. Their time was divided between work and

prayer. Two periods of three hours each was all that was allowed for rest or sleep, out of the twenty-four. The first period commenced at 9:00 P. M. This lasted until midnight, when services were held; after this the second period of sleep from 1 A. M. to 4 A. M., was granted. The rest of the day was spent in work and devotion.

Benedict Yuchly, one of the members of the Society, who was comparatively wealthy and from whose farm in "The Swamp" (near what is now Reinholds Station) the logs for building the Saal were gotten, sold his farm and with the money bought a grinding mill for the Society. This was the beginning of quite an industrial development, and as there was considerable mechanical skill in various trades among members of the Society, there grew up a large commercial center in various directions, extending for many miles around. It was the idea in the minds of the Eckerlins, three brothers, one of whom, (Israel), was Prior, and had charge of the secular concerns, to make the Cloister a place of more importance than a mere religious refuge. This spirit was tolerated for a time, but later, a reaction set in, and the Eckerlins were driven out. The grain and paper mills were stopped, so far as work for others was concerned, and all other undertakings established by the Eckerlins destroyed. It is thought that all the previous records of the Society were burned at this time. This action was in accordance with the convictions in the minds of the leaders, that the accumulations of property was a sin, and that the Society was becoming ensnared in the workings of the world.

THE MUSIC AND HYMNS OF EARLY EPHRATA

Music was much cultivated in the Ephrata com-

munity. Beissel was a first-rate musician and composer. He wrote an essay on music as a preface to the "Turtle Taube," in 1747. In composing sacred music, he took his style from the music of nature, and the whole, comprising large volumes, founded on the tones of the Aeolian harp—the singing is the Aeolian harp harmonized. It is very peculiar in its style and concords, and in its execution. The music is set in four, six and eight parts. All the parts, save the bass, are led and sung exclusively by females, the men being confined to the bass, which is set in two parts, the high and low bass—the latter resembling the deep tones of the organ, and the first, in combination with one of the female parts. A certain writer says: "The whole was sung on the falsetto voice, the singers scarcely opening their mouths, or moving their lips, which throws the voice up to the ceiling, which is not high, and the tones which seem to be more than human, at least so far from common church singing, appear to enter from above, and hover over the head of the assembly."

Their singing so charmed the Commissioners who were sent to visit the Society by the English Government, after the French and Indian war (1756) that they requested a copy to be sent to the Royal family in England, which was complied with.

They had nearly 250 pieces of music, a piece being composed for every hymn. Many of these hymns, with their accompanying music, were transcribed into music books, by the sisters, with a skill and finish much more resembling the manuscript work of the old European monasteries than anything else. This transcribing was done prior to the establishment of the printing press. The "Wegrauchs—Hugel," their largest hymn book, and the first book printed in German type in America, contains over 800 hymns composed by them.

With this collection of hymns, composed by the

Ephrata Society, between 1730 and 1740, "the writing and publication of Pennsylvania verse may be said to have begun," says a prominent writer.

EPHRATA PROBABLY HAD THE FIRST SABBATH SCHOOL IN THE WORLD

Many of the Brethren of the Ephrata Society, of Community, were men of education, and at a very early period, a school was opened, and soon gained quite a reputation. Many young men from Philadelphia and Baltimore were sent here to be educated.

A Sabbath school was also established for religious instruction for a number of years and was attended with remarkable consequences. The pupils of the Sabbath school met together every day before and after common school hours, to pray and exhort one another under the superintendence of one of the brethren.

Ludwig Hacker (Brother "Obed"), the teacher of the common school, projected the plan of holding a school in the afternoons of the Sabbath, and he, in connection with some of the other brethren commenced it, to give instruction to the children, who were kept from regular school on account of employments with which they were engaged during the week, as well as to give religious instructions. The exact year in which the Sabbath School was commenced, was according to records, in 1738, forty-two years before Robert Raikes in Gloucester, England (organized the first Sunday school in 1780.) Ludwig Hacker or Brother "Obed" organized and conducted at Ephrata what was virtually the first Sabbath School in the world. After the Battle of Brandywine, during the

Revolution, the Sabbath School room, with others, was given up for a hospital for wounded soldiers, and the school was never afterwards resumed.

MISSIONARY LABORS

But their religious labors did not end at Ephrata. Peter Miller, or Brother "Jaebez," a great scholar of the community, and others, went on long preaching and missionary tours, it is said, sometimes forty or fifty in a company, travelling on foot, extending as far as Long Island, and even into New England. We hear of pious Michael Wohlfahr, preaching in his monastic dress on the streets of Philadelphia, enlisting the interest of distinguished men such as Dr. Benjamin Franklin, and others.

THE EPHRATA PRESS

At a very early date (about 1745) a Printing Press was set up here at Ephrata. This was the third press in the province, and the first to print both English and German. In this way the Society was enabled to print books and pamphlets and tracts, explaining the views of the founder of the Society, and distribute them. This printing was done on paper, ink and type, all made here at Ephrata by the Society. Several large works were printed on this press. One of the largest and most famous of its publications was the "Blutige-Schauplatz," or "Martyrs' Mirror," printed for the Mennonites in 1748. It has been said by competent authority, that, considering the facilities which they had and the times in which the work was done, this was a venturesome task for them, as would be the issue of a new encyclopedia by a modern pub-

lishing house. This was indeed an immense quarto of 1700 pages, concerning religion, history and biography, and was the greatest of all the earliest specimens of printing in America.

In the publication of the above-mentioned "Martyrs' Mirror," thirteen men worked for three years making the paper, printing and binding, while Henry Funk and Dielman Kolb supervised the translation from the Dutch.

While the Continental Congress was seeking refuge during the Revolutionary war, and holding sessions at Lancaster and York, the continental money is claimed to have been printed at Ephrata.

In the Revolutionary war, just before the Battle of Germantown, three wagon loads of books, in sheets, were seized and taken away for the making of cartridges. They came to the paper mill to get paper, and finding none there, they took what was at hand.

Over the early and prolific press at Ephrata was published literature that without a doubt marks an epoch in American life. No less than forty-three different books, written and compiled by the members of the Ephrata Society were published on the Ephrata Press.

THE DEATH OF THE FOUNDER OF EPHRATA

The Ephrata Society thus was led by "Father Friedsam" (Beissel) until July 6, 1768, when he passed away, and was laid to rest in the quaint "God's Acre," which had been set aside as the last resting place for the members of the community where his ashes still rest. His funeral sermon was preached by Brother Jaebetz (Peter Miller) followed by Brother Obed (Ludwig Hacker) and Brother Philemon (John Reissman). The impressions made, during life, by Beissel, outside of his immediate followers, may be in-

ferred from the fact that even from that then thinly settled region in the wilderness more than 600 people gathered to follow him to his grave.

Over his grave is carved on a large flat sandstone, the following, in German text, "Here rests an outgrowth of the love of God, 'Friedsam' a Solitary Brother, afterwards a leader and religious teacher of the Solitary, and the Congregation of Grace, in and around Ephrata. Born in Eberbach, in Palatinate, called Conrad Beissel. Fell asleep July 6, 1768, in the 52nd year of his spiritual life, but the 72nd year, and fourth month of his natural life."

At the time of the death of Conrad Beissel, the founder of the Ephrata Society, the Society of Community had about 300 members; the property and real estate, from a very humble and small beginning, had grown to be of great value, as the industries were carried on by the Brethren and Sisters. The wealth was the common stock of the Society, and the earnings were devoted to the common support.

PETER MILLER BECOMES HEAD OF THE EPHRATA CLOISTER

With the death of Beissel, Peter Miller, the life-long friend of Beissel, became the head of the Community. Miller was born in Palatinate, and came to America in 1730, and was baptized in the congregation at Ephrata in 1735 and called Brother "Jaebez." He was a man of great gifts and learning and had brought himself into personal and friendly relations with many of the men then prominent in public affairs. He was a man of much greater powers of mind than his predecessor, Beissel, and had had, as Prior, the management of the affairs of the Society during Beissel's time, and to his energy and perseverance, is attributed by many, the prosperity of the institution in its early days.

THE UNITED STATES PROBABLY OWES HER EXISTENCE TO EPHRATA

At the time of the signing of the Declaration of Independence, when the American colonies declared their independence from European rule, it was Peter Miller, here at Ephrata, who, in a short time, translated that great and important document into seven different languages, and on the Ephrata Press had it printed and sent over the colonies.

This fact alone, makes Ephrata outshine almost any city, town or hamlet in the nation, when it comes to national history, for had it not been for the efforts of Peter Miller here at Ephrata in translating the Declaration of Independence into the languages of the people living in the colonies, it might never have been inaugurated. As we all know, the American colonies were made up of settlements of peoples of various nationalities. In order that each nationality here represented, which was to form a part of the new nation and government, it was absolutely necessary for each one to know definitely what statements were made in the Declaration of Independence, hence the necessity for the translation. By each one knowing the true situation, caused the great unity and success during the trying days of the Revolution and the infancy of the United States.

An interesting coincidence might here be related in which Peter Miller and Gen. Washington figured. Michael Whitman, who lived at Ephrata, was a bitter enemy of Peter Miller, abusing him on several occasions. Whitman was a Tory and had offered his services to General Howe, being outspoken in favor of the British. At last he was arrested, taken before General Washington, tried as a spy, found guilty, and sentenced to be hanged. We can best describe Peter

Miller's noble character by repeating the short piece of poetry written by William Noble, portraying this historical event:—

PETER MILLER'S APPEAL TO GENERAL WASHINGTON

A court martial had been held
In battle lines, on tented field,
A traitorous spy condemned to die;
His worthless life to law must yield.
The sentinel on his wary rounds
Pacing the courtyard's narrow bounds
Scanning with a watchful eye,
In the distance soon did spy
A band of men—not more than seven—
Approaching swiftly near eleven
In the morning of the very day
When the culprit's life must pay
The penalty of his treacherous crime
The hour of noon—old people say—
As told to me so I relate to thee.
With broad-brimmed hats in sober brown,
Steadily came they marching down
Till called to halt, "Who comes there?"
Friends or foes? What brings you here?"

Then stepped forth the foremost of the band,
While to his hat he raised his hand,
"We want to see your chief commander,
The General of the army yonder.
I think I see his manly form
Mounting his charger in the storm.
Our mission is of peace, of love,
Inspired by Him, our God above.
We've heard of one condemned to die
By martial law—We do not lie,
Though foe to you, he is our brother man."

The General raised his clear blue eye
And fixed his gaze on those near-by;
"Why Friend Miller, you're the last person
On whom my thought would cast aspersion
Have ye not nursed my wounded men
And cared for those within my ken?
At Ephrata those brave boys in blue
From Brandywine I sent to you.
From your larder ye supplied
Their needs, wants and else beside.
And would you now so far depart
From the patriotic fervor of your heart
As to undo all that noble deed
And travel sixty miles to plead
For that one worthless life
Who has helped prolong this strife
And sap the vitals of our infant nation,
Striving to defeat its consummation?
Peter Miller, I am surprised at you,
What now! Will you turn traitor, too?"
"Nay! Nay! good, worthy Chief, not so,
No traitorous blood is found to flow
Within our veins, of that make sure;
Nor with false words do we allure,
Nor deceit within our hearts we cherish.
If otherwise then let us also perish.
The man is condemned to death,
By your just law his vile breath
Must cease within the appointed hour
Unless mercy takes the place of power.
That man I say in humble truth
Has hated me, is foe to both
Our religion and our cause;
As false to us as to our Country's laws.
Many times he jeered and taunted me,
Spat in my face provokingly,
Tried my patience and my faith
By buffeting in tantalizing wrath,
All because I loved my Saviour

And walked with Him in mild behavior;
And though his wickedness I spurn
Good for evil I would return;
Like my dear Lord would I ever be,
Praying for my direst enemy.
He is not fit to die, most noble Chief.
Wilt thou but hearken me in brief
And I will say thee what thou mayest do.
And mercy blend with justice, too.
Take him guarded to the stand,
Transport him back to his own land.”
The great Washington in accents mild
With heart as tender as a child,
As brave in war, as merciful in peace.
Did the culprit then release,
Sent him off from freedom’s shore
To disturb our country’s peace, no more.
And Peter Miller, where went he,
With his Peace Commission Committee?
Back to Cloister friends at Ephrata,
Where we find the records and the data,
There lived and died in harmony.
Revered by all who passed his way,
In peace with all, in love with God,
Here lies his dust beneath the sod,
A simple slab marks his humble grave,
He would have died his foe to save.

Peter Miller died September 25, 1796, at the age
of 86 years.

MEMBERS OF THE EPHRATA CLOISTER NON-COMBATANTS IN TIME OF WAR

Yet Willing to Do Their Share In a Non-Combatant Way in Trying Times of Strife

Although the members of the Ephrata Cloister considered contention with arms un-Christian, yet, nevertheless, in the French and Indian war (1756) the doors of the Cloister, including the chapels, meeting room, and every other building, were opened as a refuge for the inhabitants of Tulpehocken and Paxton settlements, then the frontiers, from the assault of the hostile Indians, all of whom were received and kept by the Society, during the period of alarm and danger. At this time, the Royal Government dispatched a company of Red Coats from Philadelphia, to protect Ephrata. For this and many other acts of kindness, the Society would accept no recompense and always have up until now, and continue to pay all taxes.

EPHRATA AND THE REVOLUTIONARY WAR

We are all familiar with the activities of the contending forces of the American Revolutionary war, and it is needless to state anything except concerning the Battle of Brandywine, on Sept 11, 1777. After this battle, General Washington, after some skirmishing and subsequent fighting, gradually withdrew to the hills of Valley Forge to meet there, the terrible ordeal of hunger and cold during the ensuing winter. In the battle of Brandywine, Washington lost about 1,200 soldiers, in killed and wounded; besides these,

he had many sick. He was indeed perplexed, as winter was drawing near, as to how to dispose of this large number of sick and wounded soldiers.

Washington, then, in this emergency, turned towards the pious brethren and sisters on the banks of the Cocalico, at Ephrata. He knew that they were in the midst of a farming region, and themselves had not only large buildings, but had considerable wealth and supplies. He also knew the loyalty shown by Peter Miller in translating the Declaration of Independence.

Peter Miller had early formed the acquaintance of General Washington, and was in the habit of corresponding with him frequently upon subjects concerning the war.

Toward Ephrata, therefore, he started about 500 of these soldiers. The march to Ephrata, about 70 miles was indeed a pitiable one. The words of an eyewitness are as follows: "Some were in wagons, some were in carts, and those who were able to walk did so. As they passed in the night, we could hear the wounded cry as the wagons passed over the stones." At length they arrived, and the large Cloister buildings were given up for the use of the sick and the wounded soldiers, as hospitals, and the Sisterhood of Sharon devoted their time to the care of the sufferings of these soldiers. Doctors Yerkel, Scott and Harrison, were the attending physicians and surgeons. The wounds and camp fever baffled these faithful surgeons. But under the skill of these surgeons, and the faithful and tender care of the sisters and brethren, the majority of their patients recovered, and again joined the army. But for about 200, the exact number being unknown, even these kind hearts could do no more than ease their pain and smooth and soften the dark passage through the Valley of the Shadow of Death. For many of them the trying fatigue of the long and rough journey from Brandywine to Ephrata, had doubtless been too great a strain,

and they died soon after their arrival here. Of these, was Captain John McMyer McDonald, a brave soldier, from Virginia, who, it is said, died the very morning after their arrival at Ephrata. He was buried with military honors on Mt. Zion, his own soldiers who had borne him from the field of battle, after being wounded, lowering him into the grave. For some time afterward the dead were given separate and military burials, but the deaths became too numerous to permit of a military burial for each one, and they were deposited or laid to rest, together, in trenches, without formal ceremony. With the exception of Captain McDonald, it is not known the name of a single one of those who died here, neither whence they came, nor the day of their deaths. All records, if there were any, seem to have been lost or destroyed. The place where they rest, was enclosed by a fence for a long time, and only a board marked the burial place of these heroes.

Washington at Ephrata

It is known that George Washington visited Ephrata on several occasions—once to visit the sick soldiers and also in regard to the translation of the Declaration of Independence.

DECLINE OF THE EPHRATA SOCIETY

After the Revolutionary war the Society at Ephrata, with Peter Miller, who died September 25, 1796, at its head, began to decline, not from causes alleged by some writers—want of vigor of mind in the successor of Beissel. The institution was one of the seventeenth century, and most of the members were natives of Germany. The state of public opinion at the time of Beissel's death was vastly different from what it was during the first fifty years after it was established in relation to politics and government, and with this march of intellect, different sentiments were

entertained in regards to religious institutions. It was commenced as a social community in the midst of a wilderness—the hand of improvements made the wilderness prosper, and by the time of the founder's death, was surrounded by a comparatively dense population. These circumstances, together with various forms of persecution, contention into which they were thrown by some of their various neighbors, were the principal causes of its decline, and the monastic branch of the Society was gradually abolished. The last complete entry in the manuscript chronicle of the Sisterhood is in the trembling handwriting of sister Lucia, and relates that Sister Melongia died September 19, 1813, at the advanced age of 87 years and 4 months. Below this entry, Sister Lucia wrote: "Sister Lucia died in the year 18—" Tradition tells us that she, the last Rose of Sharon, the final member of the Order of Spiritual Virgins, of Ephrata, also died in the year 1813. In 1814 the Society was incorporated by the Legislature of Pennsylvania, by which its affairs were placed in the hands of a Board of Trustees.

These large, quaint looking Cloister buildings at Ephrata are the visible evidences of what at one time, in the earliest history of the American nation, was the home of a community of interesting and historic pious and monastic sisters and brethren.

There is up to this present time a small congregation which adheres to the principals of these early people in a modified form, and hold services and Sabbath School regularly in the Saal. Rev. S. G. Zerfass is the pastor of the flock, and also a member of the present Board of Trustees, which has the Cloister property in charge.

Early Pioneers Were Members of Masonic Fraternity

It is known that Peter Miller, Conrad Weiser, Christopher Maley, et. al., were members of the Masonic fraternity and practiced the rites here, although it is not verified that they had a regularly constituted Lodge.

THE SOLDIERS' MONUMENT AT EPHRATA

IN HONOR OF THE SEVERAL HUNDRED REVOLUTIONARY SOLDIERS WHO DIED AT THE EPHRATA CLOISTER AND WERE BURIED ON MT. ZION

The Monument Association Formed

For many years, the graves of the Revolutionary soldiers who died while being nursed here at the Ephrata Cloister, after the battle of Brandywine, September 11, 1777, bore no more of a marker than a long narrow pine board.

In the spring of 1843, a spirit of patriotism was kindled anew, and a feeling of reverence for the departed heroes buried on Mt. Zion, arose in the bosoms of some of the prominent citizens in and near Ephrata. It was therefore, decided that something must be done in order to arouse the interest of the general public, in the matter of respect and everlasting gratitude toward these noble defenders of liberty, in which cause they lost their lives.

Accordingly, the 4th of July, of the same year was selected for the occasion. A program of exercises was arranged, and the affair was advertised. The day was a fine one, and the event was a grand success, creating the desired effect—an aroused interest, and patriotic feeling toward the departed soldiers.

The next question that arose before the projection of this worthy cause was that of the raising of funds toward the erection of a fitting memorial. On May

20, 1844, a subscription book was opened and circulated, which contained the names, as subscribers, of many people of Philadelphia, Lancaster, Reading, and many other places in Lancaster and other counties, and, as a result, a neat sum was raised with which to proceed.

In January, 1845, applications for incorporation was made by these subscribers. The charter of incorporation was approved and signed on February 24, 1845, by Hon. Francis R. Shunk, the Governor of the Commonwealth. The charter designated Joseph Konigmacher, R. R. Heitler, William Spera, Jeremiah Mohler, John G. Bowman, Edwin Konigmacher and Jere Bowman, a Board of Directors. On March 5, 1845, the Board of Directors organized by electing the Hon. Joseph Konigmacher, as President, and Jere Bowman, as secretary and treasurer.

From the date of the organization of this Board, meetings were held periodically until January 24, 1856.

In 1855, a supplement to the charter of the Ephrata Monument Association was approved and signed on the 27th of April, by Hon. Jas. Pollock, Governor of Pennsylvania, which designated Joseph Konigmacher, Jac. L. Gross, William Spera, Jeremiah Mohler, John G. Bowman and Adam Konigmacher, as a Board of Trustees to take charge and to manage the affairs of the Ephrata Monument Association, and stated all vacancies by death or resignation be filled by said Board. At the first meeting of the Board of Trustees, on January 24, 1856, Hon. Joseph Konigmacher was elected President, which office he held until the time of his death in 1861, and Adam Konigmacher, Secretray and Treasurer. No meeting of the Association was held until February 21, '63. At this meeting, held on February 21, 1863, after the death of Hon. Joseph Konigmacher, the following officers were elected: Jeremiah Mohler, President, and Adam Konigmacher,

Secretary and Treasurer. Mr. Jeremiah Mohler held office as President of the Association until the time of his death. Adam Konigmacher was succeeded by his son, the late Jacob Konigmacher, as secretary; he remained secretary and Treasurer until the time of his death, in 1912, when Chas. S. Yeager succeeded him in that capacity. After the death of Jeremiah Mohler, Dr. J. F. Mentzer was elected President, which office he still holds.

CORNER-STONE LAYING, 1845

The Revolutionary soldiers buried on Mt. Zion, up to 1843, when the first movement was made towards having a memorial erected, had no marker, as stated above, with the exception of the time-worn inscription on a pine board, about 6 inches wide and 6 feet long, placed over the entrance to where the remains lay. The inscription on the board was: "Hier ruhen die Gebeine von viel Soldaten," meaning, "Here rest the remains of many soldiers."

On September 11, 1845, the Corner Stone of a proposed monument was laid, with solemn and imposing ceremonies, this day being the anniversary of the Battle of Brandywine, (Sept. 11, 1777) and thousands of people from all sections were present.

At this time, an encampment of soldiers was in attendance. This was the third time in the history of Ephrata, that the hills about the quaint surroundings of a devout religious people, rang with martial music. (First, during the French war, 1756, and second, while Revolutionary soldiers were in the improvised hospitals here at Ephrata, when the place was under martial rule.) Among the strangers present at this gathering, were Col. Scott, of New

Brunswick, N. J., and his sister, Miss Hannah Scott. Miss Scott was then about 80 years of age, yet healthy and active. She was here at Ephrata while the sick soldiers were in the Cloister buildings. Her father, Dr. Scott, afterwards, Surgeon General of the Army, was one of the three physicians and surgeons, who had charge of the sick and wounded soldiers, and he had brought his family to this place. Miss Scott was then only 12 years old, and her memory was very distinct upon many events, as they took place at the Cloister during the time the soldiers were here.

Another interesting character among the vast crowd present on this occasion, to witness the exercises was one, Jacob Angeus, about 80 years of age, then a resident of the Cloister, who said he remembered distinctly the bringing of the wounded soldiers from the Battle of Brandywine to Ephrata in ambulances and wagons, with shelves on each side.

At 10:00 o'clock, A. M., the Governor of the Commonwealth, and his associates, who were present, laid the corner-stone, after which numerous addresses and a fitting program was rendered in an adjacent grove or orchard, where a platform had been erected and seats had been provided for a goodly number.

Although much interest was manifested at this time in regard to the building of a monument, on account of a lack of funds, no more than the base of the monument proposed was built at that time. Thus this pile of stones remained, a discredit to the State and Nation. In the History of Lancaster county, compiled by Ellis and Evans, is a paragraph: "There it stands, a square pile of hewn red sandstone, with hundreds of square blocks of the same material lying around the foundation, ready to take their place in the obelisk and do honor to the noble dead. But alas! alas! The parsimony of a great government allows its noble defenders to lie beneath a field covered with brambles and briars, instead of a monument that could be

pointed to with pride, and be an honor to a great and powerful Nation."

Ephrata Monument Forgotten For 30 Years

After the meeting of the Monumental Association on February 21, 1863, above referred to, no meetings of the Association were held for a period of thirty years, the next meeting being held March 21, 1893, when a reorganization was effected and meetings held regularly thereafter.

A NEW EFFORT

With the resuming of the meetings of the Board of Trustees in 1893, a renewed interest in the monument project was aroused, and each year from that time until 1901, largely attended and most creditable patriotic demonstrations were held on the monument site, on the 11th of September, the anniversary of the Battle of Brandywine. At the meeting on March 31, 1893, the following constituted the Board of Trustees: Jeremiah Mohler, Jacob Konigmacher, John F. Mentzer, D. Rhine Hertz, Martin S. Fry, Wm. F. Shimp and J. J. R. Zerfass.

An appeal was made to the State Legislature in 1893, for an appropriation to complete the monument, but the appeal was not heeded. The appeal was repeated in 1894 with a like result.

On May 28, 1895, the Board of Trustees of the

Monument Association purchased a tract of eighty-one perches of land from the trustees and members of the Seventh Day Baptist Society, and this tract was added to the enclosure.

Another effort was made in 1896 to secure an appropriation from the State Legislature, for the building of the monument, which likewise failed of result.

On February 21, 1897, a communication was received by the Monumental Association from Captain M. J. Graelich, of the Allegheny Arsenal, Pittsburgh, informing the Association that he had forwarded to Ephrata two flank defense howitzer guns and eighty ten-inch spherical shells, for use on the monument site, he having been directed to do so by Charles S. Smith, acting chief of ordnance. The above articles were received in due time and placed in position.

The State Furnishes Funds For a Soldiers' Monument At Ephrata

In the spring of 1901, the State Legislature passed a bill appropriating the sum of \$5,000 for the monument at Ephrata; this bill received the approval of Governor, Hon. Wm. A. Stone, on July 17, of that year. To Hon. J. A. Stober, late of Schoeneck, then State Senator from the Northern district of Lancaster county, aided by the efforts of his colleagues from this county, both in the Senate and Assembly, is due the credit of securing the appropriation which made possible the erection of the beautiful monument, which now stands on Mt. Zion, near Ephrata.

THE MONUMENT

The monument, which was furnished by a Massachusetts firm, is a magnificent piece of workmanship. At the time of its erection, it was claimed to be the largest of all polished granite monuments in the United States. The total height is 38½ feet. The first base is ten ft. square; the shaft is three ft. square and is almost thirty feet high, of one solid block. When quarried, these two stones weighed between 25 and 30 tons each. The finished shaft weighs 16 tons, and the base 18 tons; the weight of the monument aggregates about 53 tons. The monument consists of five pieces, or sections.

On the south face of the shaft are two crossed swords in bronze. Beneath these swords, on the splinth is the following inscription: "Sacred to the memory of the patriotic soldiers of the American Revolution, who fought in the battle of Brandywine, September 11, 1777, A. D. About 500 of the sick and wounded were brought to Ephrata for treatment. Several hundred died and were buried in this consecrated ground. Dulce et decorum est pro patria mori."

On the west side or face of the shaft is a bronze metal plate on which is the figure of a Continental soldier in base relief, bearing a musket, with one foot on a spiked cannon. Beneath this plate is the following inscription: "More than a century the remains of these patriots rested in this hallowed spot, without any commemoration except the following words on a plain board: "Hier ruhen die Gebeine von viel Soldaten."

On the north face of the monument is the following inscription: "Erected under the auspices of the Ephrata Monument Association, which was duly chartered by the Legislature of Pennsylvania. Unveiled and dedicated May 1, 1902.

On the east face of the monument is this inscription: "A grateful acknowledgment to the religious Society of the Seventh Day Baptists for its unselfish devotion in administering to the wants and comfort of these heroes."

The stones composing this monument are historic in themselves, having been brought from the cradle where liberty reared its breed of free-born men, Quincy, Mass., taken out of the Quincy granite quarries, located on land once owned by John Adams, the second President of the United States. From these quarries the granite was taken, out of which the Bunker Hill Monument is built. The first railroad in the United States was built to convey these stones from these mines to tide water, a distance of three miles. These mines and real estate adjacent, were given by John Quincy Adams, the sixth President of the United States, to the city of Quincy, in trust, however for the maintenance of the Adams Academy, an institution of learning wherein only native-born children can enter. From these quarries is visible to the naked eye the residence of John Hancock, a noted signer of the Declaration of Independence. Thus as one has said, "The material lying buried and unknown at Freedom's birth-place, after a lapse of a century and a quarter, was brought into the State wherein was heard the peal of the old Liberty Bell after that Declaration was signed, and here marks the last resting place of Liberty's dead."

Like all monuments erected to the heroic dead—they are all tardily built—this one at Ephrata was no exception to the rule. But at last, the anxious anticipation of those interested was gratified, and the monument was erected, a memorial to the sufferings of men for their fellowmen, and an inspiration to the forthcoming generations as they come and go.

THE EPHRATA MONUMENT UNVEILED

Greatest Day In Ephrata History Up To That Time

Thursday, May 1, 1902, the day set apart for the unveiling and dedication of the handsome granite shaft that had been erected to the memory of the soldiers of the Revolutionary War has been placed on record as the biggest and most notable of any day in the town's history up to that time. The day was all that the patriotic people of the community had longed for, a fairer and more beautiful day could not have been possible.

As a result of this ideal weather, together with the interest taken in the securing of a memorial to the memory of the Revolutionary heroes, buried at Ephrata, crowds of people began to arrive in town on the day preceding. On the eventful day, however, all roads led to Ephrata, and it was claimed that between 10,000 and 15,000 visitors spent the day here.

On this occasion, the town was in its best attire. Business places and dwellings were suitably decorated in honor of the occasion, and everyone had open house, Ephrata's hospitality being shown to a marked degree.

The first feature of the day's program was the firing of a cannon at six o'clock in the morning, thirteen volleys having been fired from the cannon of George H. Thomas Post, No. 84, G. A. R., of Lancaster.

During the morning a series of band concerts were given by several musical organizations, who were present. From 11 A. M., to 1 P. M., luncheon was served the visiting organizations in the Band Hall. At 12 o'clock, noon, Governor Stone, and his party arrived in town, and a brief reception was given them at Hotel Cocalico.

At 1:30 P. M., the parade, which had been formed, proceeded over a number of the streets of the borough, and then on to Mt. Zion cemetery, the monument site, where the exercises of the afternoon were to take place. The parade was a magnificent spectacle, and it was conservatively estimated that between 1200 and 1500 persons participated in it.

THE LINE OF PARADE

H. C. Gemperling, of Lancaster, was Chief Marshal, assisted by the following aids: Dr. D. J. McCaa, Dr. H. G. Reemsnyder, Dr. J. G. Leber, M. G. Stehman, A. E. Lane and John M. Strohl.

First Division

Marshal, E. A. Eitnier, Lincoln.

Ephrata Band, 21 men; Geo. H. Thomas Post No. 84, G. A. R., of Lancaster, 100 men; Columbia Band, of Stevens, 20 men; Major Ricksecker Post No. 152, G. A. R., of Lincoln, 35 men; Lincoln Military Band, 20 men; Marietta Post, No. 226, G. A. R., 30 men; Citizens Drum Corps, of Lancaster, 10 men; Admiral Reynolds Post No. 405, of Lancaster, 100 men; Christiana Post No. 358 G. A. R., 16 men; Downington Post No. 255, G. A. R., 16 men; Representatives of Lititz, Manheim, Quarryville, and other G. A. R. Posts.

Second Division

Marshall, Major E. B. Eckman, of Columbia.

Reading Drum Corps, 10 men; Company A., of Reading, N. G. P., 40 men; Company I., of Reading, N. G. P., 40 men; Company K., of Lancaster, 60 men.

Third Division

Marshal, James N. Lightner.

Millersville Cadets, 40 men; Salunga Band, 20 men; Manheim Fencibles, 35 men; Mountain Springs Rifles, of Ephrata, with drum corps, 45 men.

Fourth Division

Marshal, James W. Kiehl, Aids—Chas. Waltman, A. J. Hinsey and Frank Stohler.

Jr. O. U. A. M. Guards, of Lancaster, 50 men; Citizens Drum Corps, of Lancaster, 10 men; Representatives of Shiffler, Inland City and Lancaster Councils, Jr. O. U. A. M., 30 men; Akron Band, 20 men; Akron Council, Jr. O. U. A. M., 40 men; Neffsville Council, Jr. O. U. A. M., 50 men; Representatives of Conestoga, Manor, Washington and Wrightsville Councils, Jr. O. U. A. M., 25 men; Leacock Band, 20 men; New Holland and Terre Hill P. O. S. of A., 60 men; Mt. Airy Band, 21 men; Marietta Camp, P. O. S. of A., 40 men; Camp No. 227, P. O. S. of A., of Roths-

ville, 25 men; Earl and Terre Hill Lodges of I. O. O. F., 25 men; carriages bearing speakers and distinguished guests, Daughters of the American Revolution, members of the Lancaster County Historical Society, members of the Monumental Association, and many citizens.

AT THE MONUMENT

The scene at the monument was a truly inspiring sight. Thousands of people had preceded the parade to the monument site, and by the time all the organizations who had participated in the parade had taken their positions in the enclosure, the mass of people at this historic spot was one of the largest gatherings ever held in the county.

The speakers took their places on the platform, which had been built for the occasion, and after a selection of music, the exercises were begun.

The opening ceremonies were conducted by Mr. Jeremiah Mohler, the venerable President of the Monumental Association, and the last survivor of the original Association. Mr. Mohler, in a few happy remarks, expressed his extreme pleasure in being able to be present on this occasion, and extended to all in attendance a most hearty and cordial welcome.

After an invocation by Rev. John S. King, a Seventh Day Baptist minister of Bedford county, Pa., (then serving at Ephrata), A. F. Hostetter, Esq., of Lancaster, was introduced as chairman of the day's exercises and delivered an address.

Miss Jean Wilson, of Washington, D. C., then read the dedicatory poem, which was composed by Mrs. Mary N. Robinson, of Lancaster.

After reading the poem, Chairman Hostetter introduced Miss Helen Carter, of this borough, who at

the sound of a bugle blast, drew the cord which liberated the flags draping the monument, and they fell to the base, and the beautiful shaft was disclosed to view. Miss Carter is a daughter of the late Mr. and Mrs. Wm. Carter, of Ephrata, and a great-granddaughter of Col. John Wright, of Revolutionary fame, whose remains lie buried in the old Bethany cemetery near Ephrata. Col. Wright resided in Ephrata at the time of the Revolutionary War; he lived in the house on West Main St., which for many years had been owned by Mr. Jere Mohler, but was torn down a few years ago by Mr. J. J. Baer, and several modern homes built on the site in its stead.

Governor Stone then addressed the vast assembly, and in a formal way presented the beautiful granite shaft in the name of the Grand old Keystone State to the people of Ephrata. Mr. Jeremiah Mohler, as President of the Monumental Association then accepted the gift of the monument on behalf of the Association in a few grateful remarks.

State Senator J. A. Stober, of Schoeneck, who was most active in securing the appropriation for the Ephrata monument, then delivered the historical address, which was well received, being brimful of interesting historical incidents connected with Ephrata's early history and its connection with the American Revolution.

Addresses were also given by Ex-Governor Pattison, of Philadelphia, and Gen. John E. Roller, of Harrisonburg, Va.

The interesting and imposing ceremonies were closed with music.

The program for the day was arranged to conclude in the evening with the rendition of a drama, "Santiago, or for the Red, White and Blue," by the Mountain Springs Rifles, in the Band Hall, the proceeds of which went into the treasury of the Monument Association.

Thus ended an epoch in Ephrata's history, ever to

linger in the memories of those present at the ceremonies and exercises.

THE INCORPORATION OF EPHRATA

A number of the public spirited citizens of the town of Ephrata, having seen the need of many and various public improvements, in order that the historic settlement might continue to grow and prosper, felt that the town should be incorporated into a borough, in order that these things might better be accomplished.

Accordingly, a meeting of citizens and property holders was called, for Saturday afternoon, February 14, 1891, to be held in Mentzer's Hall, the purpose being to consider the matter of incorporation and to define or get some idea concerning the boundaries of what was to be the new borough of Ephrata. The meeting was largely attended and much interest in the movement was shown. The advantages of having borough regulations were presented and fully explained. The sentiment in favor of the advance movement was almost unanimous. At the meeting, Messrs. Geo. Wise, John R. Messner, J. B. Keller, J. J. Baer and J. B. Eshleman were appointed a committee to make a draft of the proposed borough lines; George A. Kemper, of Akron, was the surveyor.

An application for the incorporation of Ephrata into a borough was presented to Quarter Sessions Court on April 20, 1891. The application was the outcome of an agitation on the part of residents during several months prior. At that time there were 298 property holders in the town, and of these 170 had signed the petition. Of course there were those among the property holders who were opposed to this

action, and as a consequence another petition in opposition to the one presented to the Court was circulated and finally presented to the Court with 102 names.

The petition for the incorporation of Ephrata into a borough went through the various legal proceedings and on Saturday, August 22, 1891, the Court granted the petition and made a decree, incorporating it into a borough, Judge Pattison issuing the decree.

An editorial taken from the "Ephrata Review," of August 28, 1891, says:—

"At last the wish of our citizens has been granted and now we are an incorporated borough. If we as citizens perform our duties conscientiously and with a desire for realizing the best good to the greatest number, we will soon reap the advantages to be derived from incorporation. It is now necessary to elect to the several borough offices, men who will advance the interests of the town. If they are wise, prudent and energetic, our streets and sidewalks will soon be in better condition than at present, and at a cost but little in advance of our past taxation for road purposes. An economical and wise borough Council can put into operation plans whereby our streets can be lighted, our schools better regulated and the town well supplied with water. These are questions of the greatest importance and must be met now and discussed and acted upon."

THE FIRST BOROUGH ELECTION

The first borough election was held at the public house of L. E. Royer, (Eagle Hotel) on Tuesday, Sept. 15, 1891, from 7 A. M. to 7 P. M. The election officers who served at this election were appointed by

the Court, as follows:—Judge, H. C. Gemperling; inspectors, John H. Spera and A. B. Urich; F. S. Klinger and W. K. Mohler were chosen clerks. The total number of votes cast was 443, which was a good percentage out of the 536 registered voters.

The first meeting of the Borough Council was held on Friday evening, September 18, 1891.

A D D E N D A

Our Early Sectarians

BY

S. G. ZERFASS, B. D.

Past Chaplain Pennsylvania H. of R. (1917 to 1919)

The "Early Sectarians," more especially of Lancaster county, as well as their descendants, are noted for their thrift, their industry, their loyalty and their religious devotion. They are so numerous, of such sturdy stock, and such devoted, pious, frugal, unostentatious citizens, and so generally respected and recognized by the most intelligent, the most thoughtful and discriminating, as well as most cultured people everywhere, and yet so frequently and slanderously misrepresented by not a few newspaper writers, by self-assumed (pulpit) critics and fiends, by magazine articles and supposed authorities, as well as fiction writers, that your humble servant feels it his duty as well as a privilege to defend them from this merciless and uncalled-for calumny, the insinuating innuendo and baseless misrepresentation of a conscientious and God-fearing people.

No subject offers a greater and more interesting field for study, especially to the historical student, nor is of greater interest to the general public than our "Early Sectarians, more especially is this true of the "Garden Spot" and adjacent counties known for their Pennsylvania German customs and manners. By the "Early Sectarians," I mean the Amish, the Mennonites, German Baptists et al, as well as the Seventh Day Baptists, who left and were obliged to leave Switzerland, the Palatinate, Alsace Lorraine and portions of Prussia for conscience sake, being practically driven from Europe by bigoted persecution and unjust prosecution, and upon their arrival in America, for religious and social reasons kept aloof from any dissenting

country people and their English speaking, newly acquired neighbors.

They adhered to their native tongues, were but devotedly peculiar in religious ceremonies due to their pietistic inclinations, and became objects of suspicion. For instance, the Ephratanian brethren were first believed to be papal representatives and incendiary efforts to clean out the supposed Catholics were blamed on the Indian when as a matter of fact the fires were due to the prejudice of the whites living adjacent to the Ephrata Community so that our early sects were maligned, injured personally and considerably oppressed, more especially so when after the French and Indian Wars nearly all of our early sectarians, like the Orthodox Quakers were known as non-combatants, anti-war or non-resistants.

They were peaceful, paying their taxes and had domestic habits, worthy of emulation. Of course, many of them refused to meddle with politics or affairs of state, yet they were almost invariably successful in their several undertakings, industrial or agricultural, all of which tended to excite the envy and jealousy of their more intemperate and turbulent neighbors and as a result there were ridiculous and numerous charges of heresy and slander, when as a matter of fact, these sectarians were composed of none but God-fearing men and women. Some egotistical, self-established critics and who lay claim to being educated, continue to receive these calumnies as truth and would classify our "Early Sectarians" well nigh to the animal creation.

Not for a moment would I have you believe the non-combatant deficient in courage. They may meekly submit but this not because of lack of manhood. They merely practice their religious teachings and live their creed.

Did these "Early Sectarians" bring with them from the Prussian soil the murderous weapons of warfare? No! Yet nearly every Pennsylvania German family, points out with pride the old family Bible, (Des Gasang Buch) a hymnal, (An Altes Catechismus) an old catechism or a devotional book, (Das Wares Christentum) of Lutheran production, the (Paradieses Gurtliem) Garden of Paradise and many other volumes that formed their chief treasures in numerous homes of these Pennsylvania German "Early Sectarians." From these volumes they got their code of ethics, their grain of comfort in times of sorrow and trial.

Implements of peaceful art were used in farm economy, or domestic house, but no arsenal occupied their houses and homes. After the pietistic wave which followed the Thirty Years' War in Prussia, the Mennonites, including thirteen families came to Germantown in 1683, then the Labadists to New Castle, now Delaware, in 1684, and neither of them carried weapons. The

real pietists came to the banks of the Wissahickon in 1694 and the Dunkers, afterwards called German Baptists, now the Brethren, followed in 1719, whilst the Seventh Day Baptists first preached in this county in 1728. The Schwenkfelders settled in Bucks county in 1734, the Moravians in Lehigh and at Lititz, in 1742, all of which forms a most romantic episode in the history and future importance of the Commonwealth of Pennsylvania, and the influence they exerted for good in the early days of our development extends down even to the present day.

None of these sects were emotional in their services nor of a high pressure, dynamic (pertaining to forces not in equilibrium), hysterical, impulsive or spontaneous religious tendencies, but rather dignified always educated to their faith. The Moravians were always an educated people yet they, in the early days, buried married women, married men, single men and single women in respective sections of their early cemeteries, and their love feasts, consisting of an excellent sermon, splendid music, sincere devotion and the hospitality of the coveted Streissler bun and coffee, are adhered to and quite properly so to this day.

Their schools, seminaries and love for art, music and care for the aged are most praiseworthy.

The Brethren with their close Communion, their love feast, feet washing and holy kiss have colleges and publishing houses and number among them some of the intellectual giants of the present day.

The Mennonites who were originally followers of Menno Simon, an ex-priest from Holland, had a conscientious, able and fearless leader and they have colleges and publishing houses. Their faith spread in Europe until Wm. Penn in 1683, invited the Mennonites to Penn's woodland, (Pennsylvania) and today we find them in nearly every state with eighteen conferences and numerous organized missions. The Amish, an off-spring of the Mennonites a little more severe in the garb proposition, a branch, the orthodox Amish tolerating no houses of worship, whilst the church Amish have church buildings for worship.

Yet their articles of faith and creed include the Triune God, baptism by pouring, self denial, bishops, elders, etc., by lot; the bread and wine as symbols; feet washing, sisters' devotional covering, I Cor. 11: 2 to 16; anointing with oil, Jas. 5: 15, etc.; holy kiss, I Peter 5: 14; marriage only in the Lord, I Cor. 7: 39; divorce contrary to the Spirit, Matt. 19: 5 to 9; non-conformity in dress, in association, in business or polities, Romans 12: 2; no oaths, secret orders or life insurance Matt. 5: 33 to 44, II Cor. 6:14, Jeremiah 49:11; obstinate sinners to be expelled, I Cor. 5:13; obedience to magistrates within Gospel limits, Romans 13: 1 to 7; churches to evangelize, Matt. 28:19 and 20; a final judg-

ment, eternal reward and punishment, II Cor. 5:10, Matt. 25:46; unaccountable children will be saved, Mark 10:14; no open communion, pay taxes, but indulge in no political conspiracies, nor hold public office and bring Christ into disrepute; no revenge on any, be they English, German, French or Japanese, etc., nor any human nor even brutes; the right to flee from wrong accusers and rather than build battle ships, feed the hungry, give drink to the thirsty, shelter the homeless, visit the sick, care for the indigent. They countenance no partnership with Satan, no suing in Court, only when forced there by self defense, practicing ex-communication, believing in an evolution of the mind, educating the heart, all being stray sheep who must be redeemed. They practice no infant baptism, admit of figurative circumcision, but tolerate no whites and blacks to inter-marry, non-believers and believers not to inter-marry, II Cor. 6:14, I Cor., 7:38; practice non-resistance, Matt. 5:36 to 37, Matt. 26: 51 to 52. Luke 9: 51 to 57, II Cor. 10: 4, Rom. 12: 19 to 21, and the commandment, "Thou Shalt Not Kill." They are opposed to salaried ministers, Isa. 55:1, Matt. 10: 8; I Peter 5:2; weakening the spirituality of the church, I Cor. 9: 19, etc.; commercializing high calling, II Peter 2: 3, and a hindrance to preaching the truth, II Tim. 4 : 2 to 4.

They advise members who marry a companion who belongs to a church not of non-resistant faith, and a member of lodges, to receive definite teaching and in case of transgression, inform them of their error, if possible lead them to repentance and if they make no amends deal with them as II Thess. 3: 6. According to Matt. 5: 40 and I Cor. 6: 1 to 8, they deem it unscriptural to take aggressive part in law suits.

A brother, being elected to the Legislature and the congregation supporting his election, shows the ministers to have failed and all should be dealt with according to the spirit of the gospel as in Gal. 6: 1.

Since to the powers of the world are delegated the use of force and carnal weapons, and forbidden to the children of God, these sectarians, or a majority of them deem it inconsistent with the teaching of God's Word for our brethren to hold office in the Legislature and anyone being a candidate for such office should be instructed to withdraw his candidacy.

If a brother or sister neglected to commune for a number of years they should be duly and prayerfully admonished, and instructed and if they refuse should not be considered members according to II Cor. 10: 45, and our faith. We should teach the evils of war and their results. But to exemplify this doctrine, guard well the tongue and do not abuse your Christian liberty by appealing to law for protection of life and property. Family re-

unions are frowned upon unless in a Godly way and manner conducted.

The Amish say that inasmuch as our forefathers in Europe suffered because of non-resistance principles, we came to America on the promise of liberty of conscience and religious freedom, and inasmuch as we today hold sacred the same principles and are conscientious in the matter that we cannot engage in war in any form. Our opposition to war is not founded on cowardice or disloyalty to our government, but on the conviction that the Gospel of Christ is a Gospel of Peace—I Tim. 2: 1, 2. Lead a quiet, peaceful life, good and acceptable in the sight of the Savior.

1. To the ministry: that they be ensamples of the flock, that they preach, teach and exemplify, reprove, rebuke and exhort with all long suffering and doctrine (II Tim. 4: 3 to 4) and, where needed, to discipline the spirit of love and meekness; that in the line of dress they wear the regulation plain coat and avoid all outward ornamentation, that they encourage the plain coat and modest apparel with no uncertain sound.

2. To the brethren: that they submit themselves to the Word of God and to them that watch their souls, as they that must give account. The fashionable neckties, ornamental chains, studs, rings or other jewelry, not in harmony with the aforesaid scriptures, are to be refrained from as well as all other changing follies, fashions in attire, cutting and combing the hair to the latest styles, etc.

To the sisters: that they read the above Scriptures in the fear of God. That in the line of dress they adhere to the plain cloth bonnet, fastened with strings, (not hatpins) for summer protection, and to the plain hood or bonnet for winter, that costly silks, laces, embroideries, low cut or unbecoming short dresses, short sleeves, transparent fabrics that give an immodest appearance, also jewelry in the line of wearing gold, pearls, rings, bracelets, brooches, pins, chains, wrist watches and all outward ornamentation be avoided. That our sisters should part the hair in the middle, comb it flat and put it up in a becoming way, to wear the devotional covering, which should be of proper size, so as to be kept on the head, and be readily seen, answering the purpose for which it was intended, and not so as to bring reproach to the cause of Christ.

Lastly, to the brotherhood in general: that we so live as to promote the spirit of unity of the body of Christ and in example and teaching uphold the Bible principles on the subject of simplicity and non-conformity, in all things being a light to the world, ever pointing to the fact that we are strangers and pil-

grims here and that "we seek a city whose builder and maker is God."

They practice the Golden Rule and are of a quiet, unobtrusive nature, quick to sympathize, rather sunny in disposition, not boisterous in laughter, try to understand others, lend a hand and material help when possible, looking for the best in others, are loath to believe bad reports on hearsay, don't recite their own worries, don't preach what they think in public, but what they believe, and admonish the practice thereof, "bearing all things, hoping all things, and enduring all things."

Few, if any of these "Early Sectarians" are punished by getting to our jails, none, if any, are found in our almshouses, and the writer never saw one of them in an insane asylum.

Characters like those of our "Early Sectarians" gave service, sacrifices, suffering, as well as sympathy—four S's that form a sacred legacy, transmitted to our veneration, to be cherished, to be preserved, unimpaired and gladly given to our descendants after and for ages. (See Pennsylvania Constitution, Article I, Sec. 3, and 4; also First Amendment to the United States Constitution.)

You can forge a crowbar, but you can't hammer out a conscience.

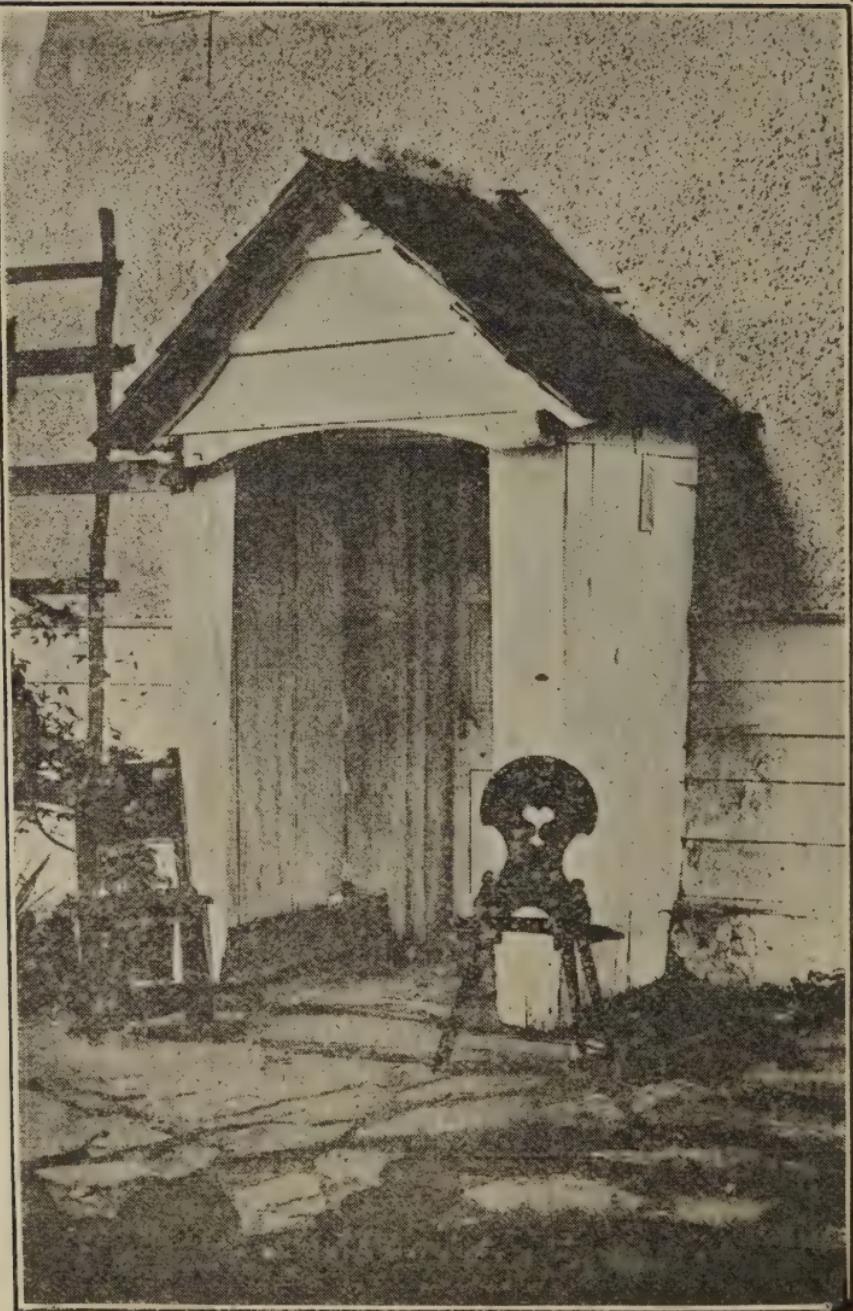
Christ never petitioned the government to make people good by law or ordinance.

The present hysterical age of emotional revivalism which tends to mob rule in landslides of opinions, radically and spontaneously bursting like bubbles, condemning the right, forgetting that ours is a land of liberty, to worship as we believe, is most agreeable to God's will and the Reform Association want law to touch our religions. We earnestly cry, "Hands off!" Learn a lesson of calm, considerate, conservative action, being unassuming and thereby emulate the lives of the "Early Sectarians," and as Christ says, "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me," and as Paul says, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the truth." Also, "For this cause God shall send them strong delusions, they should believe a lie."

Note—"Our Early Sectarians" was delivered to Berks County Historical Society, April 13, 1920, by special request.

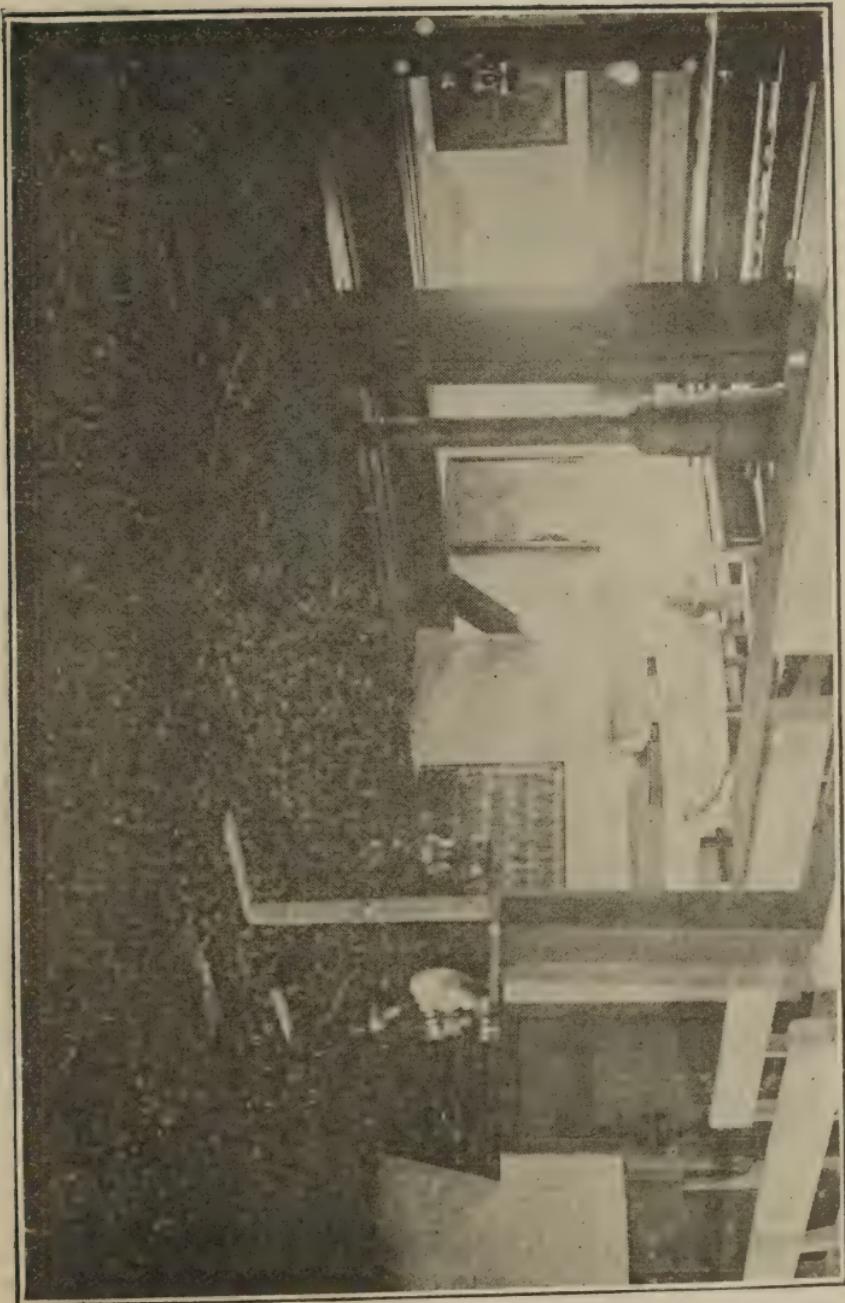


REV. S. G. ZERFASS, B. D.
Seventh Day Baptist Minister
Pastor of Ephrata Congregation
Veteran School Teacher—Lecturer—Minister

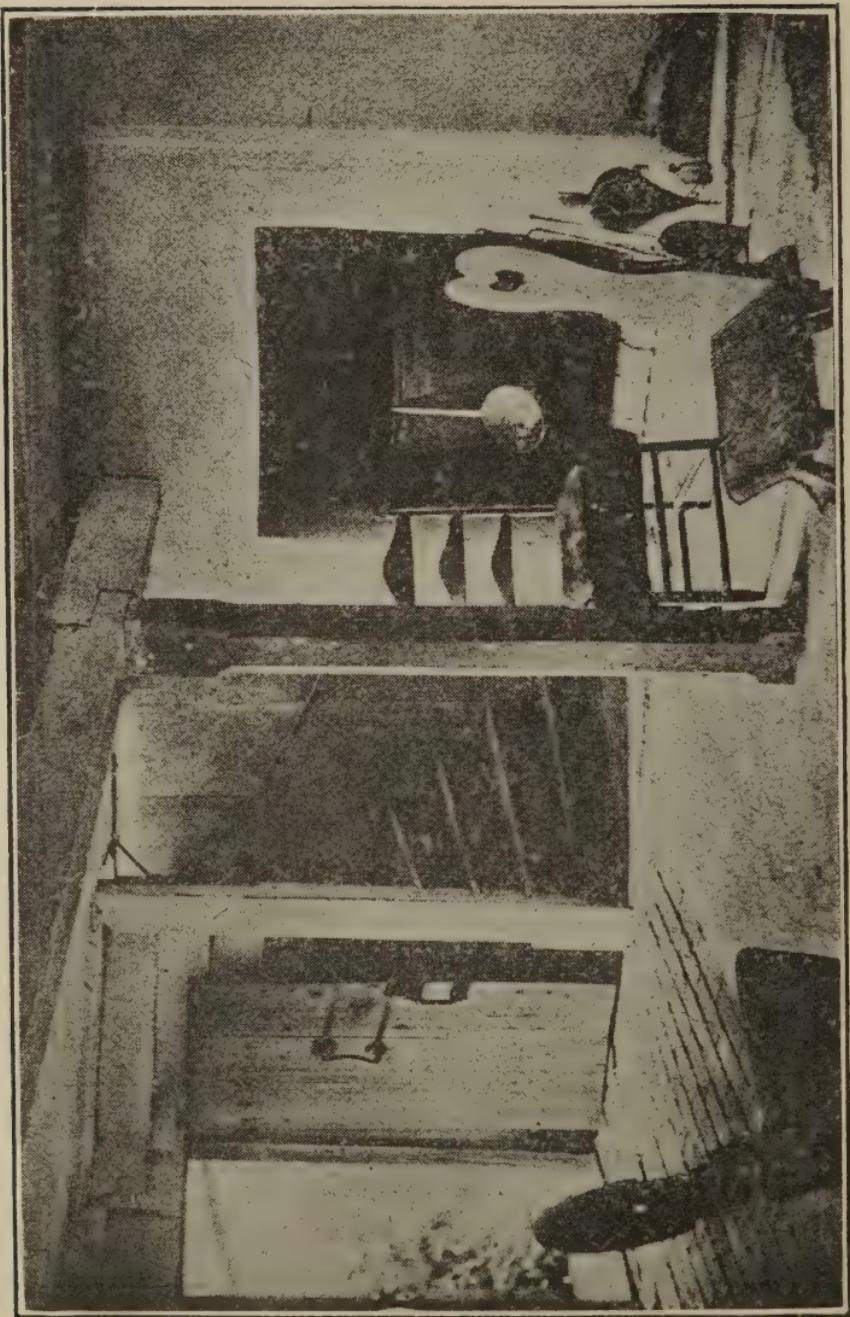


ENTRANCE TO THE SAAL

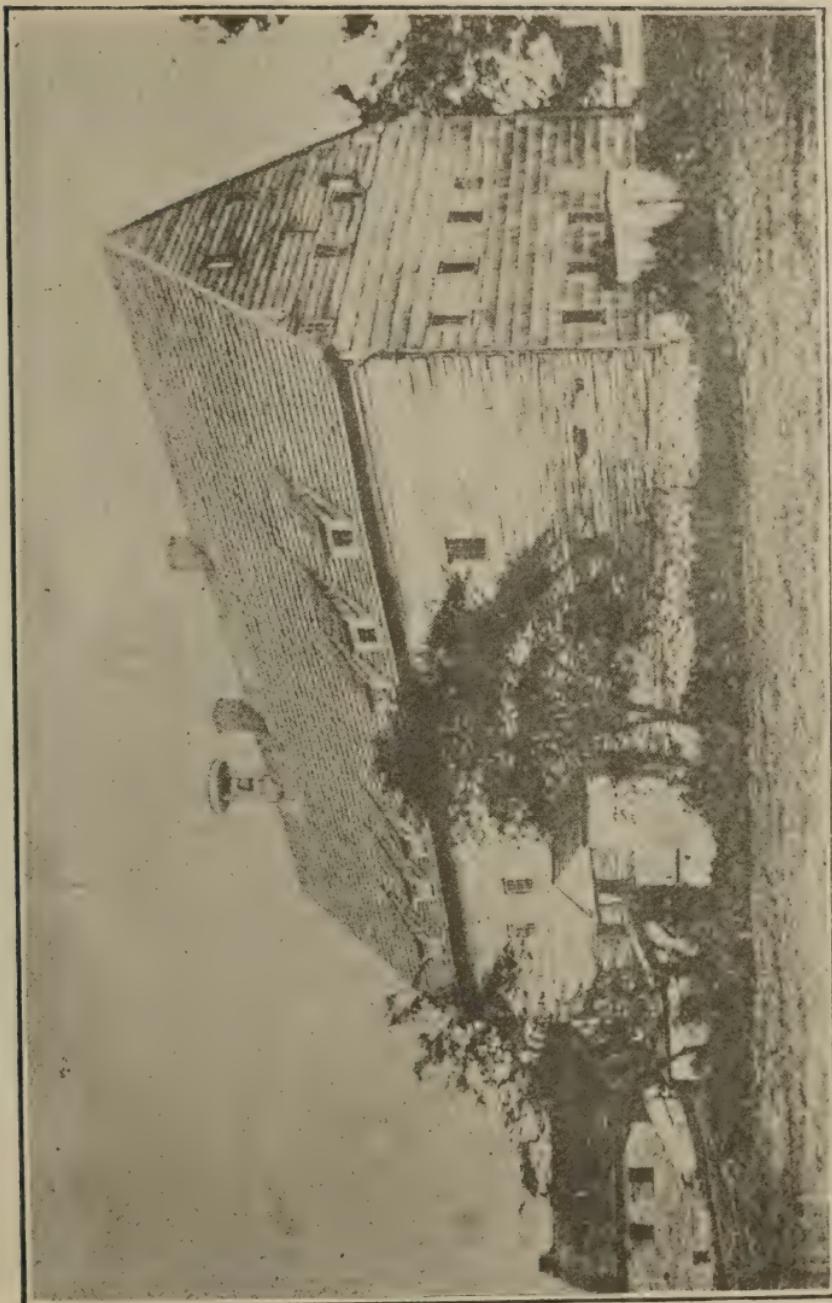
INTERIOR OF SAAL



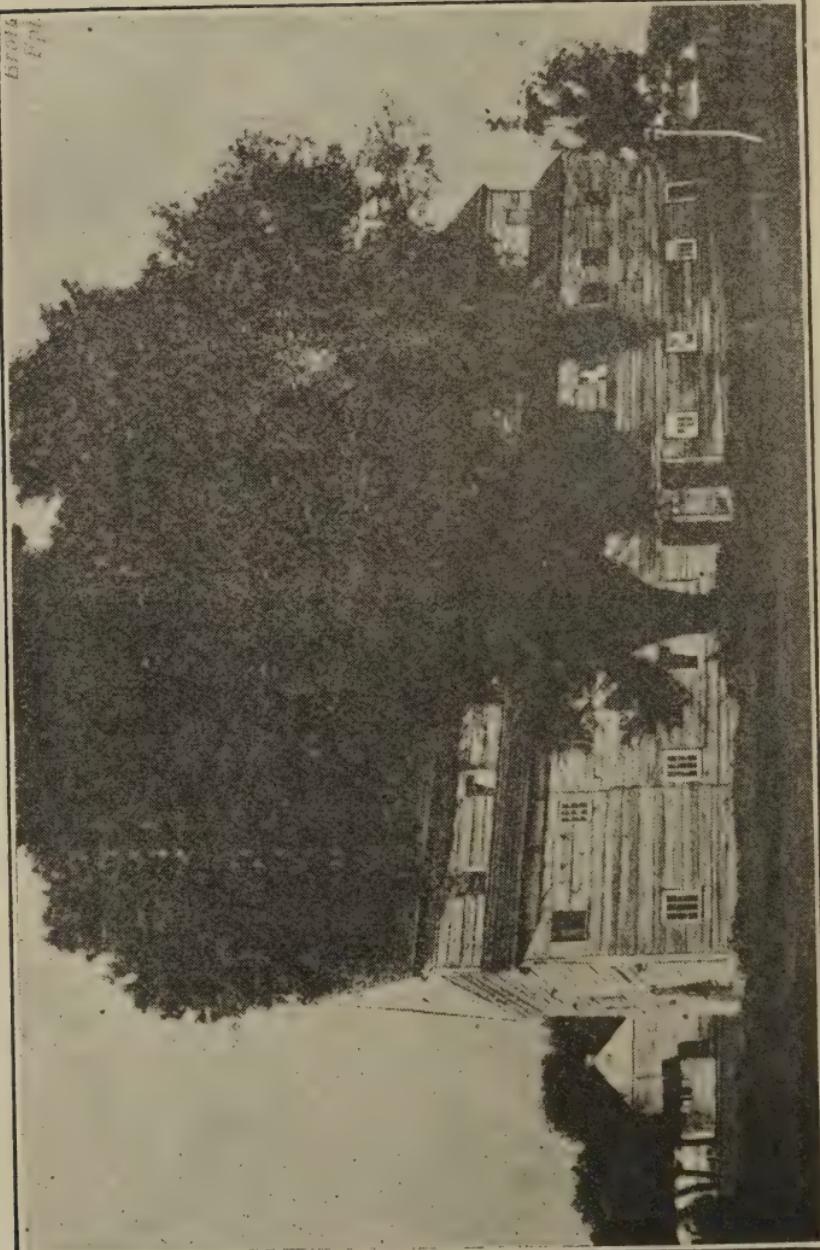
INTERIOR OF THE SISTER HOUSE



THE SISTER HOUSE



Bethania
Brother
House

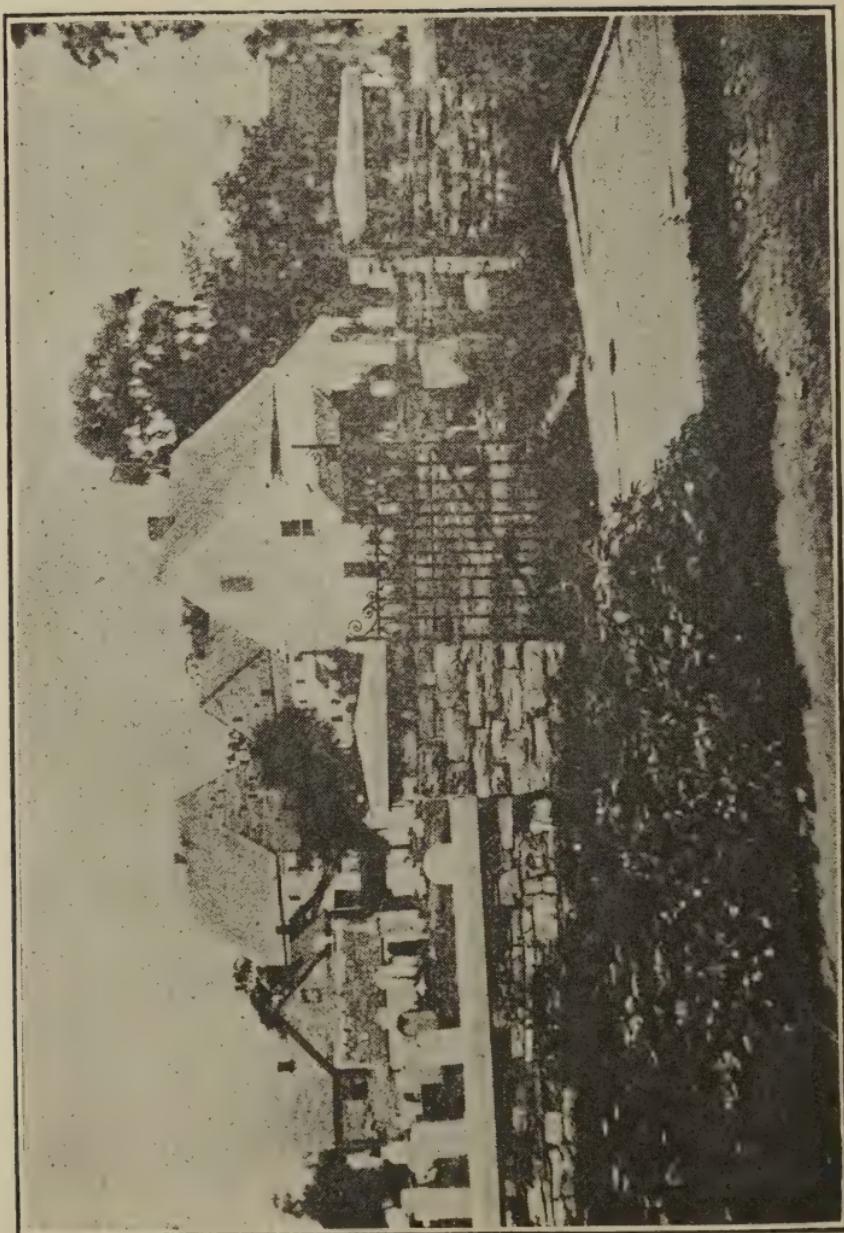


THE BROTHER HOUSE, OR BETHANIA



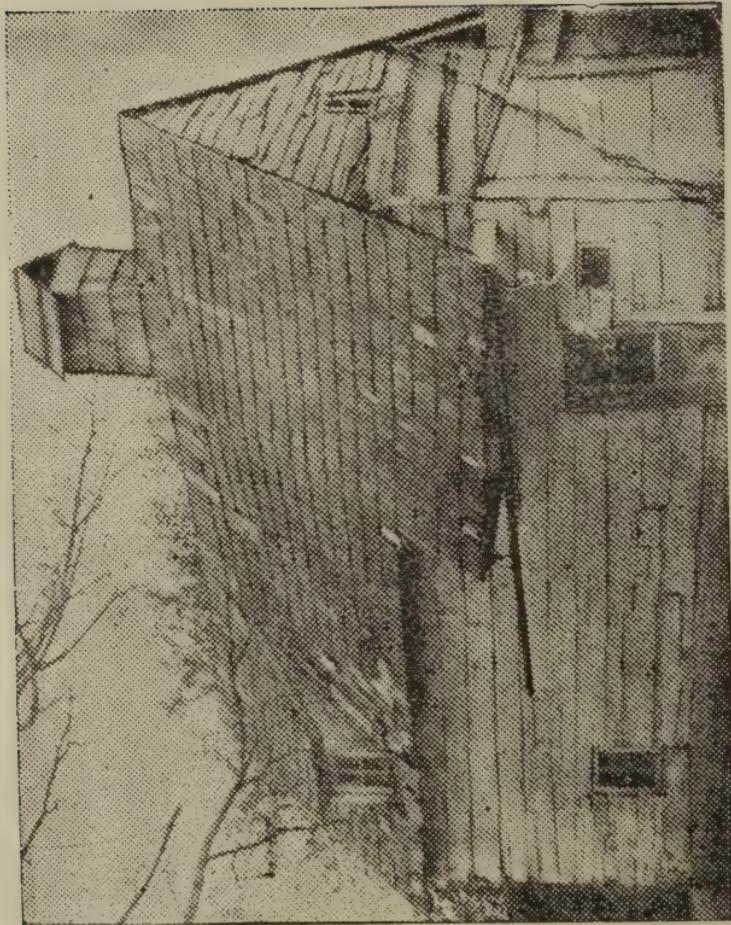
SPECIMAN OF PENWORK DONE BY THE SISTERS AT EPHRATA,
AS IT APPEARS IN HYMN BOOKS

CLOISTER GOD'S ACRE OR BURYING GROUND, WITH HISTORIC BUILDINGS IN THE BACKGROUND

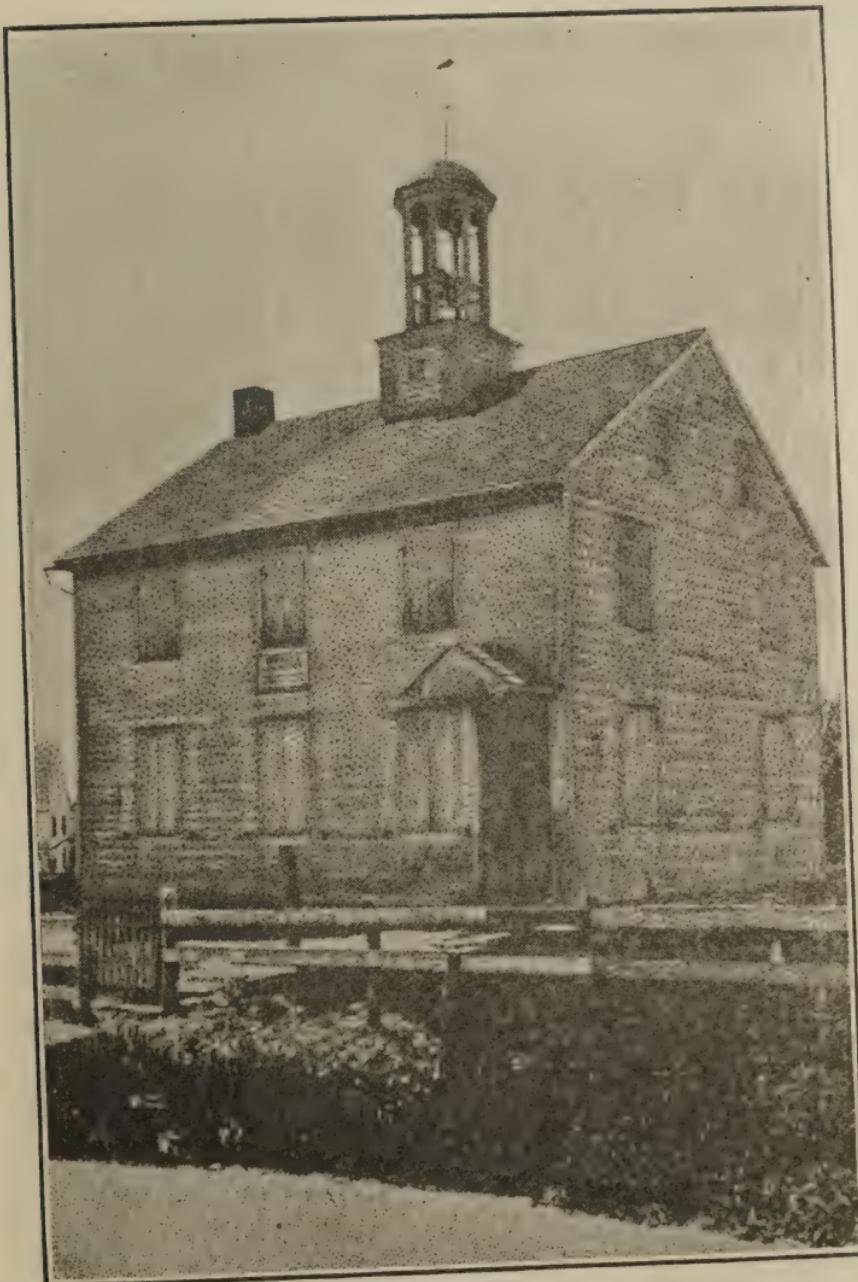


Hier liegt der Begräbnis
PETER MILLER
Gebürtig in Oberkirch
Lauterburg Pfalz
Kam als Reformirter
Prediger nach Amerika
Im Jahr 1750 wurde
Unter die Gerechte in
Epiphata getauft im
Jahr 1755 und gehabt
Bruder Jacob auch ward
Er nach dem Lehrer
Bischof und Ende schließt
Seine Dienste bei der Kirche

PETER MILLER'S GRAVE



BUILDING IN WHICH PETER MILLER IS CLAIMED TO HAVE
TRANSLATED THE DECLARATION OF INDEPENDENCE

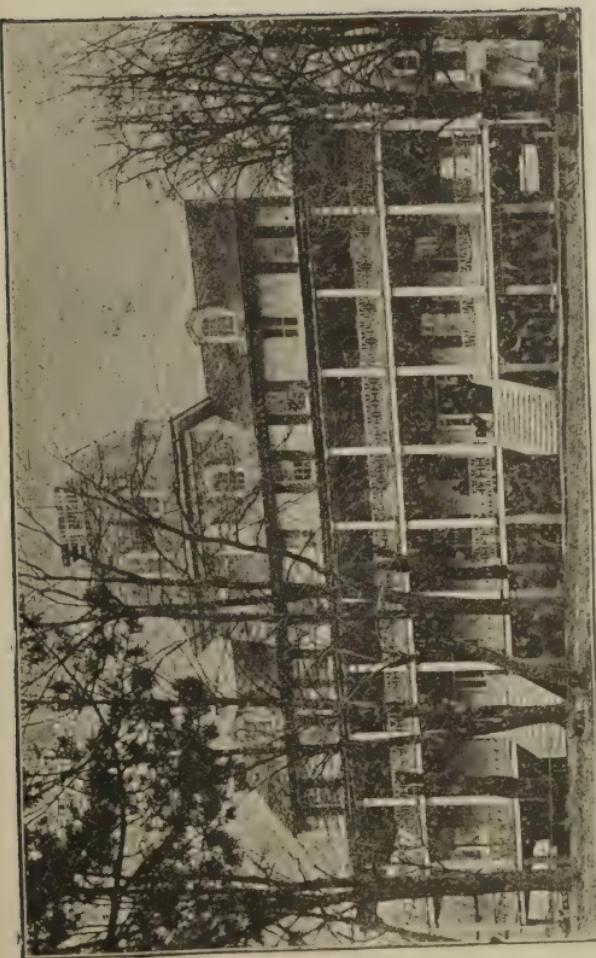


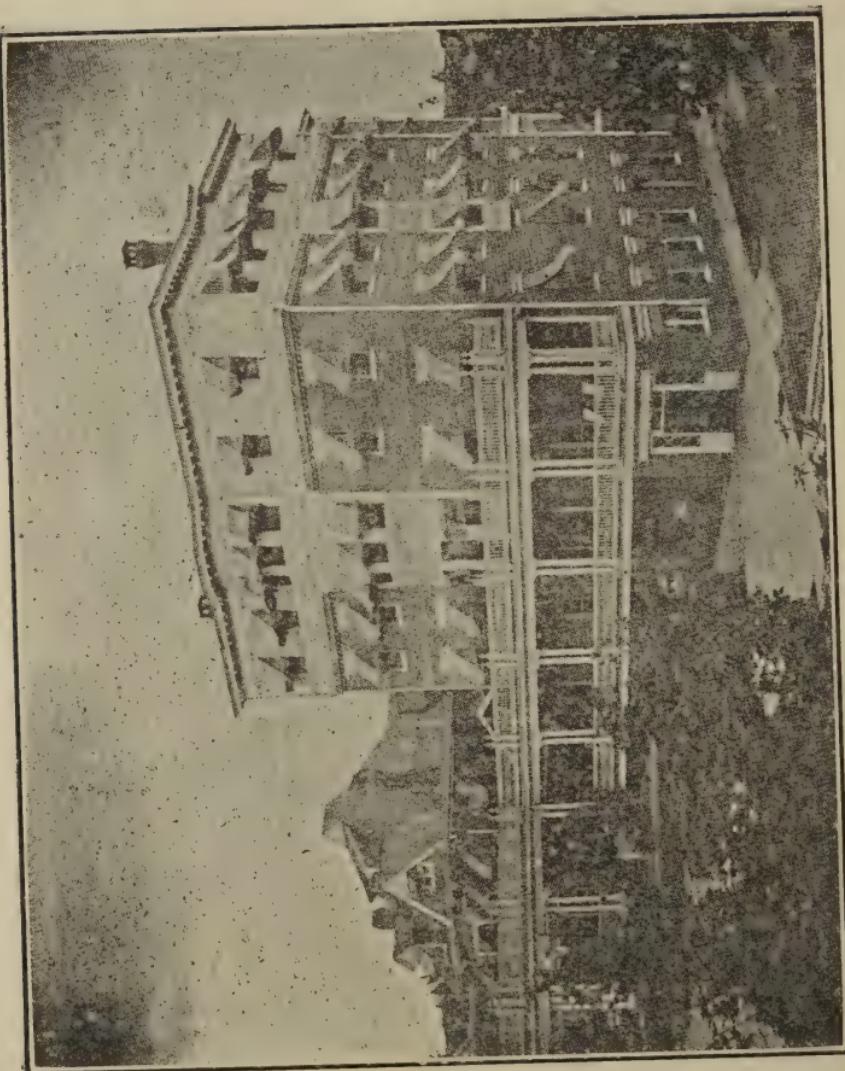
THE ACADEMY SCHOOL BUILDING
ON THE CLOISTER PREMISES



SOLDIERS' MONUMENT

THE EPHRATA MOUNTAIN SPRINGS SUMMER RESORT





GOCALICO SUMMER RESORT

M.T. VERNON INN SUMMER RESORT

